

# SCRIPTURE

THE QUARTERLY OF THE CATHOLIC BIBLICAL ASSOCIATION

VOL. III. No. 1

JANUARY 1948

## EDITORIAL

*Lecture.* On Thursday, 18th September 1947 Rev. Fr. Dougherty, S.T.L., L.S.S., Professor of Scripture at Immaculate Conception Seminary, Darlington, N.J., U.S.A., gave a lecture entitled "Light on Some Obscure Biblical Texts" at the Training College, Cavendish Square, London, W.I. to a meeting of this Association. The meeting had to be arranged at rather short notice to fit in with other engagements, yet there was a good attendance, the audience was evidently keenly interested and asked many questions afterwards. Fr. Dougherty, who is interrupting his teaching in order to take the degree of Doctor of Scripture in Rome, readily agreed to give this lecture, in spite of pressure of work. His clear and attractive presentation of the matter showed both a command of the subject and experience in lecturing to various types of audience. The best comment on the meeting is that the audience were left with a sharpened appetite for more. We thank him sincerely and wish him every success in his examination for the Doctorate in Scripture.

*Missionaries.* The following subscriptions have been arranged so far:

The Right Rev. Bishop Lumley, P.A., of N. Nigeria, Life membership, donated by Revv. J. McLoughlin, J. J. McReynolds, J. B. O'Connell, A. Reardon; N. W. Osborne, St. Cross Convent, Miss Barrett, Miss Elmes, Anon.

Rev. Fr. Meliga, Mount Don Bosco, Kashmir, India. Six years' subscription. Anon.

Rev. Fr. Schwind, S.J., St. Mary's College, Kurseong, India, annual subscription given by Rev. T. A. Hurley.

Rev. Fr. Thorn, O.P., Oslo, Norway, annual subscription by Miss D. Monro.

Copies of SCRIPTURE are being forwarded to missionaries as follows:

The Right Rev. Bishop Falière, Vicar Apostolic of Mandalay, Burma. By the Sacred Heart Convent, Kilgraston, Bridge of Earn, Perthshire, Scotland.

Rev. Fr. Høgh, Oslo, Norway. By Miss A. M. Kelly.

Finally this Association is sending complimentary copies of the Quarterly to the following:

St. Peter's Seminary, Ggaba, Uganda, B.E.A.

White Fathers, Katigondo-Masaka P.O. Uganda, B.E.A.

White Fathers, Kipalapala-Tabora P.O. Tanganyika, B.E.A.  
 Katolsk Presse, Copenhagen, Denmark.

This number will later be increased to ten. We shall be glad to have further names of missionaries and also donors.

*Ordination.* We read in *The Tablet* of November 15th, 1947, of the ordination of two of our members, Rev. Simon Tsuro and Rev. Isidore Chikore, by Bishop Chichester, S.J., Vicar Apostolic of Salisbury, Southern Rhodesia. The occasion was of special significance since these are the first natives of Rhodesia to be raised to the priesthood, and a deep impression was made on the Africans, who attended the ceremony in large numbers. We wish Father Tsuro and Father Chikore every blessing and success in their pastoral work.

*Spain.* The eighth Spanish "Bible Week" was held in Madrid from September 21st to 26th. The lectures treated chiefly of prophecy and the historical and literary character of many Books of the Bible. Special subjects were also included, such as "The Appearance of Christ to Mary Magdalene." These details are taken from the *Spanish Cultural Index* of last August. The account published in *Cultura Biblica* of Nov. 1947, p. 331, informs us that the lectures were well presented and followed by lively discussions. The indefatigable Father Bover, S.J., who only last year published a large volume of nearly 1,000 pages entitled *Teologia de San Pablo* (Biblioteca de Autores Cristianos, Madrid, 1946) has now written a long commentary on St. Matthew's Gospel, entitled *El Evangelio de San Mateo* (Editorial Balmes, Barcelona, 1947). The work includes a general introduction to the Gospels and special introduction to St. Matthew as well as a new translation of the Gospel from the Greek. The commentary takes account of the most recent research yet is designed for the general public and leaves on one side questions which would interest only the specialist. Besides this, a Spanish translation of the Bible by Fr. Bover and D. Francisco Cantera is advertized as recently published.

The Biblioteca de Autores Cristianos has also issued a second edition of the translation of the Holy Bible made by Fathers Nacar and Colunga of Salamanca. The notes have been increased in this edition, and some maps and illustrations added. The first edition of 15,000 copies was rapidly sold out in Spain and Spanish-America. Many "Bible Days" were held throughout Spain to promote the reading of the Scriptures, especially the New Testament.

*Lending-Library.* The following books have recently been presented to the library and we sincerely thank the donors. Pirot, *La Sainte Bible, St. Matthieu et St. Marc*, presented by Very Rev. Mgr. Barton, D.D.; Ratton, *The Apocalypse*, presented by N. W. Osborne; Whiston's *Josephus* (2 Vols.) presented by Miss M. Chadwick; Duncan, *Digging*

up *Biblical History* (2 Vols.), *Greek Septuagint Bible* (Vatican Edition), presented by Dr. Van Acker; Lattey, S.J., *Languages and Texts of Holy Writ*, presented by the author; *Latin Vulgate Bible*, (2 Vols.), Hoare, *The Original Order and Chapters of St. John's Gospel*, Hoskyns and Davey, *The Riddle of the New Testament*, anonymous; and the following, all presented by Miss Winifred C. M. Browne: Butler, *Western Mysticism*, Cabrol, *Liturgical Prayer*, Goodier, *Ascetical and Mystical Theology*, Fortescue, *The Lesser Eastern Churches*, D'Arcy, *The Mind and Heart of Love*, *Mirage and Truth*, Bedoyère, *No Dreamers Weak*, Newman, *Grammar of Assent*, *Historical Sketches*, *Sermons on Various Occasions*, *Parochial and Plain Sermons*, *Discourses to Mixed Congregations*, *Oxford University Sermons*, *Idea of a University*.

Also Foster, *Psalms and Canticles of the Breviary*, presented by J. O'Halloran, Esq.

*Books and Periodicals received.*

Schneider, *Kirche, Bibel und Abstammungslehre*. Herder.

Stafford-Wright, *The Date of Ezra's Second Coming to Jerusalem*.

Leclercq-Poirier, O.F.M., *La Bible Votre Livre*.

Poirier, O.F.M., *Essor Biblique au Canada français*.

Baldi-Bagatti, O.F.M., *Le Sanctuaire de la Nutrition à Nazareth*. Jerusalem.

Graham, O.S.B., *The Christ of Catholicism*. Longmans.

Lebreton-Zeiller, *The History of the Primitive Church*, Vol. IV, B. O. & W.

Coppens, *L'Argument des prophéties Messianiques selon les 'Pensées' de Pascal*. Louvain.

Coppens, *Les Parallèles du Psautier avec les textes de Ras Shamra-Ougarit*. Louvain.

*Catholic Biblical Quarterly*. Washington, U.S.A.

*Verbum Domini*. Rome, Italy.

*Cultura Biblica*. Madrid, Spain.

*Theologisch-Praktische Quartalschrift* (Linz a. D., Austria).

ERRATA.

We regret that some printer's errors were overlooked in the October 1947 number of *SCRIPTURE*. On page 101 the passage from the Latin Vulgate text of Genesis should have been printed with the third and fourth lines indented thus:

qui cum vidisset eum procul  
antequam accederet ad eos cogi-  
taverunt illum occidere<sup>10</sup> et  
mutuo loquebantur  
ecce somniator venit<sup>20</sup> venit  
occidamus eum &c.

## PALESTINE LETTER

WHILE extending a street on the north side of the Y.M.C.A. building in Jerusalem in May 1947, the Palestine Office of Public Works came across ruins buried in the soil of what was till recently an olive-orchard. Mr. Johns, Director of Excavations for the Department of Antiquities, who had to supervise the unearthing of these venerable remains, disclosed traces of a monastic establishment erected on ground macadamized with rubble from a quarry and with fragments of pottery. Some arch-stones, broken away from two arches of dressed stone, large brimmed tiles, stumps of columns, mosaic with garlands and geometrical designs; all this provided as many evidences of a rural foundation as were previously furnished by the excavations of 1932. After a lapse of fifteen years therefore we are now supplied with additional information. The work carried out in 1932 to prepare a sports ground for the Y.M.C.A. was the occasion of the discovery, not merely of a group of rich tombs of the third century but also of a suburban monastic foundation. The dead of this monastery rested in long rows of trenches cut in the surface limestone, while, for the living, amenities were provided such as a mill, a wine-press and baths. The establishment was occupied from the fifth to the eighth century; it is possible that a mosaic covered part of the installation during the early Middle Ages. The Greek epitaph found in this place fifteen years ago enables us to identify the establishment as a "vicariat" designed to be the graveyard and also the farm of some important monastery inside the city.

The epitaph referred to is that of an Iberian bishop, very probably called Samuel. It informs us that his tomb belongs to the monastery after being bought from the Tower of David. This last detail must certainly refer to the first monastic foundation made by a Georgian prince named Peter, who became a monk during the fifth century. This fiery monophysite originally erected some cells near the Tower of David, that is to say, in the immediate neighbourhood of the present Citadel of Jerusalem, on the street that leads to St. James'. A chapel, now a mosque under the name of el-Yakoubieh, marks the site.

It is not easy to decide exactly what were the relations between the convent of the Tower of David and that whose remains have been found near the Y.M.C.A. What was the name of the latter? It is likely that it was called St. Nicholas.

In the list of Georgian monasteries drawn up by Tsagareli we notice two under the name of St. Nicholas. The first is in town. After becoming Greek property as did so many Georgian establishments, it still exists under the name of the bishop of Myra at the end of the Greek Orthodox Patriarchate, opposite the Casa Nova of the Franciscan Fathers.

An Iberian inscription about this foundation was discovered there in 1881. It was an invocation to St. Nicholas on behalf of a Georgian

princess who became a nun in this place, changing her name from Helen to Elizabeth (1625). The second monastery of St. Nicholas was outside the walls, not far from Holy Cross, and distinct from that of St. Simeon (today, Catamoun). The ruins discovered near the Y.M.C.A., less than a mile from the famous monastery of Holy Cross, well-known for its Georgian paintings and mosaics, may well be those of the suburban sanctuary of St. Nicholas.

It was likewise in the course of road-making that a wine-producing establishment of the Byzantine period was discovered in May 1942 at Colonieh. The workmen, engaged on linking up the Jaffa road with the bridge of Colonieh, unearthed from a neighbouring field planted with olive trees, a pavement of considerable extent, composed of a mosaic and the plan of an important establishment which was at the same time both monastic and agricultural. *The Quarterly of the Department of Antiquities in Palestine*, will publish later a description of the discovery and the plans. We will confine ourselves here to pointing out what particularly struck us as significant during the course of a visit to the place. We were given full permission to examine the site, the interest of which could not have been foreseen and which few people have visited on account of the speed required in carrying out such work on a busy highway. Few travellers approaching the bridge realize that they are treading on historic ground! The establishment consisted of a series of rooms for the personnel, the lodgings of the clergy and a chapel with narthex. A mosaic inscription at the entrance to the sanctuary announced that it had been erected for the salvation, peace, long life and protection of the archdeacon Bassus, of count Peter, of the priest Cyriacus and of the devout followers of Christ, Theodora and Maria. The most interesting part is the wine-press and its series of receptacles with sides of mosaic. Among the objects worthy of mention we may note fragments of an altar-stone and of columns, a Byzantine lamp with inscription and some potsherds of Byzantine and Arab manufacture. Finally there is evidence to show that this Byzantine building was put up on a site previously occupied by another construction. There is nothing surprising in this for we know that Mosa, four miles from Jerusalem, was given to 800 veterans of the army of Titus, which is why the place is called Colonia.

The second campaign directed by the Reverend Father de Vaux in the summer of 1947 at Tell el Far'ah, seven miles NE. of Nablus, confirms and amplifies the results obtained from the first campaign (see *SCRIPTURE*, 1947, p. 76f). It is becoming increasingly clear that the site was inhabited from about 3,500 B.C. Not long after that date an important city developed, the levels of which followed one another at short intervals. These building levels are separated from one another by layers of ashes, implying the destruction of the city by fire at various times. At the beginning of the third millennium B.C. a rampart was

built around the inhabited area which was doubled by an advance wall—the two together forming a fortification nearly forty feet thick. The site appears to have been then abandoned for nearly a thousand years. The area which was re-occupied towards the year 1,800 B.C. seems to have been smaller and to have been confined to a part of the *tell* not yet explored. The area which has so far been examined was then used as a graveyard. Soon, houses were built, but remained few in number and ill-protected by the crumbling rampart of a bygone age. The site was apparently abandoned a second time about 800 B.C.

The most remarkable result of the campaign is the discovery of an ancient necropolis in the caves near the *tell*. In these tombs were discovered many hundreds of vases and different objects which belong to the Chalcolithic period, between 3,300 and 3,100 B.C. This collection is, in the opinion of the Director of Excavations, Père de Vaux, by far the richest that has ever been found in Palestine, dating back to this remote epoch. Several of these tombs were used again towards the seventeenth century B.C., and have likewise furnished us with rich material from the Middle Bronze Age.

Turning now to the exploration of Beth Yerah, directed by an Israelite Society, at the southern end of the Sea of Galilee, we find ourselves supplied with very full information (through the reports of Messrs. Stekelis and Avi-Yonah) on the succession of archaeological strata at this site, excavated in 1945-6. The oldest layer, which has not so far shown signs of houses, exhibits excavated pit-dwellings about fifteen feet in diameter where one finds pottery of the Upper Chalcolithic Age. Early Bronze is represented by some square buildings and by a rampart of mud bricks over twenty-five feet thick. Bronze II may be distinguished by buildings raised on foundations of basalt. The longest period of occupation was that of Bronze III and was followed by a long gap implying that the *tell* was deserted until the Hellenistic period—an age which is represented by traces of a street alongside which are to be seen the remains of some buildings. The exploration has completely uncovered a bath-house of Roman type and a detailed plan of this has been published.

We record here a remark extracted from the account which sheds a good deal of light on the condition of the towns bordering the Sea of Galilee and influenced by the variations in the level of its waters: "The various levels so far described are separated by layers of water-worn gravel mixed with molluscan fauna and water-rolled potsherds. These layers of gravel are of varying thickness, 5-10 cm.; the thickest layer separates Beth-Yerah IV (i.e. Early Bronze III), from the Hellenistic period. It has been suggested that these layers are evidence of repeated floodings, which in every instance put an end to a phase of settlement. The inhabitants returned, however, to the *tell* after every flood, until the longest and most persistent one, that is the one which followed Beth-Yerah IV, drove them from the *tell*, which remained abandoned till the Hellenistic period." *Bulletin of the Jewish Palestine Exploration Society*, Vol. XIII, page vi.

Jerusalem, 1st November 1947.

F.-M. ABEL, O.P.



## THE FUTURE LIFE IN THE OLD TESTAMENT

By the Rev. EDMUND F. SUTCLIFFE, S.J.

### II.

*Description of Sheol.* If the previous article has established sufficiently the truth of the general proposition that for the greater part of the history of Israel ideas about existence after death did not rise above those prevailing in the time of Moses and indeed of the Patriarchs, we may now pass on to consider texts which speak of Sheol and of its inhabitants. What is said of them is, as we shall see, negative. God had not made any positive revelation about the condition of the dead, and men were left to imagine their state in terms of what man loses by departing from this "land of the living."

Sheol, the name of the region where the dead were thought to dwell, is of doubtful etymology. It has been connected by some with the common word for "to ask" and so supposed to reflect the ancient belief in necromancy. Others have preferred a connection with a root meaning a "hole" or "hollow" in accordance with the idea that Sheol was a great subterranean dwelling-place. These, however, are mere guesses. The name is not, it is worth noting, that used by the Babylonians which was *Arâlu* or *Arallu*, itself also of uncertain etymology. Sheol is spoken of as a *bôr* or "pit," as in the words addressed to the King of Babylon, Isaiah xiv, 15 :

Yet to Sheol shalt thou be brought down,  
To the remotest part of the pit.

Practically synonymous with this is *shachath* which also is used of Sheol, as in Psalm xxix (xxx), 10 :

What profit is there in my blood,  
In my going down to the pit?

There is another word of the same form but different origin which means "corruption" and, as a result, it is not always easy to be certain which of the two words is intended.

Yet another name for Sheol is *Abaddon*, which means "destruction." Thus in Job xxvi, 6 we read :

Naked is Sheol before Thee,  
And there is no covering for Abaddon.

Just as *Abaddon* ("destruction") is used in a local sense for "the place of destruction", so, as the dead are deprived of the light of day, the word "darkness" is used to designate their abodes as being "the place of darkness." Thus in Job xvii, 13 :

If I await Sheol as my dwelling,  
If in the darkness I spread my couch. . . .

The parallelism of the two clauses here shows that by "darkness" is signified the same place as by Sheol. Yet another synonym for Sheol is

"silence," understood as "the place of silence." The dead lose their bodies and therefore also their faculty of speech. As in the case of "darkness" the conception is purely negative and reflects only the loss of something enjoyed in this world by the living. To express divine protection in imminent danger of death the Psalmist uses the words, xciii (xciv) 17:

Were not Yahweh my help,  
In a little my soul had dwelt in silence.

So much for the names or designations of Sheol. Its situation was, naturally enough, pictured as under the solid earth on which we move. To Sheol the dead are said "to go down," Isai. xxxviii, 18, and at the evocation of Samuel, the prophet was said "to come up out of the earth," I Sam. (Kings) xxviii, 13. In the following words of Ps. lxxxv (lxxxvi) 13 David gives thanks to God for saving him from death:

Thy loving kindness is great in my regard,  
And Thou hast saved my soul from Sheol beneath.

On account of this position under the earth Sheol is spoken of as lying lower than anything else man can think of just as heaven is higher. Thus, to express the sublimity and the profundity of God's wisdom utterly beyond the grasp of the human mind Zophar says in Job xi, 8:

It is higher than heaven; what canst thou do?  
It is deeper than Sheol; what canst thou know?

As the Babylonians, so the Hebrews thought of the abode of the dead as deep in the earth. In cuneiform inscriptions the foundations of royal buildings are sometimes spoken of hyperbolically as resting on the bosom of the underworld.<sup>1</sup> The gates, Isai. xxxviii, 10, and bars, Jonas ii, 7 (probably), of Sheol are licences of poetic diction and do not represent serious beliefs.

As for the dwelling-place of the dead, so also for the departed themselves the Hebrews had a special name corresponding to the Latin *manes*. This was Rephaim, which, like Sheol, is of unknown etymology and root meaning, so that it does not enable us to say under what aspect it designated the dead. It occurs in Isai. xiv, 9 and elsewhere. The Wise Man gives this warning of the evil consequences of wickedness, Prov. xxi, 16:

A man who strayeth from the path of prudence  
Shall come to a halt in the company of the Rephaim.

This name was not the exclusive property of the Hebrews as it occurs in two Phœnician inscriptions. These are the inscriptions of Tabnith and of Eshmunazar, both Kings of Sidon and both dating from about 300 B.C. The name Rephaim is here used of the shades of those who have come to rest in the underworld and appears to exclude the shades of those who had the misfortune not to obtain the burial of their bodies, a misfortune greatly dreaded in the ancient Near East. The name Rephaim

<sup>1</sup> Alfred Jeremias, *Hölle und Paradies bei den Babyloniern* (1903<sup>2</sup>) 18 (= *Der alte Orient* I, 3).



may not have had exactly the same connotation among the Phœnicians and among the Hebrews, as it often happens that the same word differs somewhat in meaning among kindred peoples.<sup>1</sup>

To Sheol all men must come, for, Ps. lxxxviii (lxxxix) 49 :

Who is the man who can live and not see death,

Who can rescue his soul from the power of Sheol ?

And from Sheol there is no possibility of return, Job vii, 9 :

A cloud is consumed and passeth away ;

So he who goeth down to Sheol shall not come up.

The Hebrews loved strong expressions, and tended to paint everything, so to say, in pure black and pure white. Thus David in thanking God for preservation from great peril speaks as if God had actually brought him back from within Sheol, Ps. xxix (xxx), 4 :

Yahweh, Thou hast brought my soul up from Sheol ;

Thou hast given me life that I should not go down to the pit.

This and similar texts show the true meaning of Anna's words, I Sam. ii, 6 :

Yahweh bringeth to death and restoreth life ;

He bringeth down to Sheol and bringeth up therefrom.

Anna does not mean to say that God actually restores life to the dead, though she would not have denied that it was within His power to do so. What she had in mind to say was that God is the supreme lord of life and death, cuts life short, if He sees fit so to do, and restores health and safety to those in imminent danger of death.

Sheol is a mysterious realm hardly known to man and completely inaccessible, but nothing is beyond the knowledge of God.

Sheol and Abaddon lie before Yahweh ;

How much more the hearts of the sons of man (Prov. xv, 11).

Not only the knowledge of God but also His presence extends to Sheol. In a psalm which may well be of late composition, the Psalmist thus expresses his faith in the omnipresence of God, Ps. cxxxviii (cxxxix) 8 :

If I ascend into heaven, Thou art there ;

And if I spread my couch in Sheol, there art Thou.

And if the presence of God extends to Sheol, more manifestly still does His power. The omnipotence of God is taught in striking language in the writing of the eighth century prophet Amos ix, 2 :

Though they should dig into Sheol, thence would My hand seize them ;

Though they should mount to the heavens, thence would I bring them down.

<sup>1</sup> It should be noted that Rephaim was also the name of an ancient people of great stature, Deut. ii, 10f, 20f; iii, 11. It appears improbable that there was any direct connection between the two names. In the Vulgate and consequently in the Douay Version allusions to the shades of the dead are sometimes obscured by a confusion with the name of these one-time inhabitants of Palestine and Transjordan. This is the explanation of the unexpected mention of giants in the address to the King of Babylon as given in the Douay Version of Isai. xiv, 9: "Hell below was in an uproar to meet thee; it stirred up the giants for thee." The same confusion occurs in Isai. xxvi, 14, 15 and elsewhere. In one passage, Ps. lxxxvii (lxxxviii), 11 the Vulgate followed by the Douay Version supposes the reading *rophe'im* with the meaning "healers" or "physicians" instead of Rephaim. Hence the Douay rendering, "Shall physicians raise to life and give praise to thee?"

In Sheol all are equal. There are no social distinctions. In the words of Job iii, 17-19 :

There the wicked cease from troubling,  
And there the weary are at rest.  
Together captives are at ease,  
And hear not the voice of the task-master.  
There little and great are alike  
And the slave is free from his master.

At first sight there is a discrepancy between this view and that implied in the famous description of the descent of the King of Babylon to Sheol, Isai. ix, 9ff. There we read how all the great ones of the earth were aroused at his coming and all the kings of the nations rose from their thrones to taunt him. But we must not forget the licence of the poet and that his purpose was not to give any teaching about conditions in Sheol but to paint in striking colours a picture of the humiliation of the erstwhile ruler of the world. From such flights of the imagination nothing can be learnt of men's serious beliefs.

The dominating thought about Sheol is the deprivation, which it necessarily entails, of all the benefits and privileges enjoyed during life. King Ezechias expressed his sense of the loss death would mean to him as follows, Isai. xxxviii, 11 :

I thought, I shall not see Yahweh  
In the land of the living ;  
I shall not look on man again  
With those who dwell in the world.

The land of the living is this world in which men dwell before death. And Ezechias speaks both of the temporal loss involved in the deprivation of the social pleasure of intercourse with his fellow-men and of the spiritual loss of the privilege of taking part in the worship of God in the Temple. Note the strong and vivid expression "seeing Yahweh" used of His worship in the Temple. In prosaic language, foreign to the Hebrew genius, it meant no more than seeing the place where God had given outward manifestation of His presence.

*Passages which appear to deny all Activity to the Dead.* This negative character of Hebrew conceptions about the state of the dead is the clue to various texts which on the surface appear to deny all activity, even all knowledge, to the dead, to assert that they are incapable of praising God, even that they cease to be objects of God's care. Thus Ezechias in his canticle, Isai. xxxviii, 18-20, says :

Sheol does not give Thee thanks nor Death praise Thee ;  
They that go down to the pit do not look for Thy loving kindness.  
He that lives, he that lives, he doth give Thee thanks, as I this day ;  
A father to his sons tells of Thy fidelity.  
Yahweh will save me, and with my music we will make music  
All the days of our lives in the dwelling of Yahweh.

Ezechias did not mean to deny that the dead can praise God in any way. Of that he had no knowledge. He had in mind the public worship of God in the Temple with its accompaniment of sacrifice and songs of praise. Such worship is possible only to the living as it is necessarily bound up with bodily activity. That this is the meaning intended is shown by the promise of Ezechias to use the new span of life allotted to him in giving due thanks "in the dwelling of Yahweh." The meaning was well expressed by a Lapide who wrote as follows on a similar passage in Baruch ii, 17f: "The Old Testament by the praise of God understands external and audible praise, which edifies others and exhorts them to the same. Such is the praise of penitents, of those begging and imploring the mercy of God. . . . Especially does it understand public and solemn praise such as was given in the Temple by the united chant of priests and Levites."

In the same way in saying "They that go down to the pit do not look for Thy loving kindness" (Septuagint) or "fidelity" (Hebrew), Ezechias was thinking of the loving kindness of God as manifested to the living. It was to them that God's promises had been made; God had made no promises to the dead. And it was the living in constant peril who stood in need of God's protecting hand and fatherly care. It is with the same relative truth that a Psalmist speaks of "the slain that lie in the grave"

Whom Thou dost not remember more,

For they are cut off from Thy hand. Ps. lxxxvii (lxxxviii) 6.

We do not know definitely the date at which this psalm was written, but good authorities date it at the time of the exile, about the same time, therefore as the date assigned with probability to Psalm cxxxviii (cxxxix), verse 8 of which has been already quoted: "If I spread my couch in Sheol, there art Thou." If the date assigned to these psalms is correct, there is not time for marked development of doctrine. But in spite of the superficial discrepancy in doctrine, we can see that there is no contradiction between the two texts if we remember the Hebrew characteristic of stating relative truths in an absolute form and the negative content of what is said about the state of the departed, that is, that what is denied of them refers to the benefits and privileges enjoyed by the living and obviously lost at death. The Psalmist, therefore, does not assert in an absolute sense that the dead are removed from the power or the providence of God, but that they do not benefit by them in the same visible and tangible way as those living in the only world of which he has positive knowledge, namely the land of the living.

Finally in this connection I would quote the strongly worded text of Ecclesiastes ix, 10: "All that thy hand findeth to do with thy strength, that do, for there is no work or thought or knowledge or wisdom in Sheol whither thou goest." On the evidence of these words it has been asserted that life in Sheol was conceived as "utter emptiness" and as

"the utter blankness of death without sensation." Do the words justify this interpretation? Certainly such a conception was not the popular one. That is shown by the practice of necromancy, which supposes knowledge in the dead superior to that of the living men who enquire of the dead. It might, however, be plausibly suggested that the author did not share the erroneous popular belief in necromancy, but, on the contrary, believed it to be absurd for the reason that the dead were utterly unable to help living men on account of their incapacity for any activity or any knowledge. However we should be put on our guard against such an interpretation by our Lord's words, "The night cometh when no man can work," John ix, 4. No one will imagine our Lord to have taught that the existence of the dead is torpid and completely inactive. Moreover, many Catholic writers date Ecclesiastes in the third or, even in the second century B.C.<sup>1</sup>, and in the second century the prophet Jeremias is described as "One who loveth the brethren, who prayeth much for the people and for the holy city," II Macc. xv, 14. Further, the context itself shows that the writer has in mind only the contrast to the activities of this life, for, as he says in verse 6, the dead "no longer have part for ever in anything that is done under the sun." To quote W. T. Bullock, the author of the commentary on the book in the Speaker's Bible, "It is evident that (the author) here confines his observation strictly to the phenomena of this life, and describes what he sees, not what he believes; there is no reference here to the fact of the mode of the existence of the soul in another world."

*Conclusion.* As Pope Pius XII has reminded us in his recent Encyclical *Divino Afflante Spiritu* the ways of thought and modes of speech of the ancient Israelites were very different from our own. If we try to interpret the books of the Bible, which are ancient and eastern by the same standards that we bring to the reading of our own literature, our efforts are predoomed to failure. Among the unfamiliar modes of speech important for a right understanding of our present subject are the absolute form in which relative truths are announced, the absence of qualifying clauses and phrases, the concentration on one aspect of a subject to the exclusion of all others, as if, indeed, there was only one possible aspect to be considered. If these peculiarities of thought and style are borne in mind, many difficulties of interpretation disappear. In addition due consideration must be given to the possibility of development of doctrine in the imperfect revelation of the Old Testament. As regards the future life, however, as far as the existing literature allows a judgement, the development appears to have come late and almost suddenly. In the previous centuries there was not so much a development of doctrine as a preparation of mind for such development. And this preparation of mind seems to

<sup>1</sup> Condamin and Zapletal assign the book to about 200 B.C., Peters to c. 145-135, Pöschel to 240-190, Goettsberger to 300-150, Vaccari to the turn of the second century; H. Höpfl, O.S.B., *Introd. Comp. II* (1935<sup>4</sup>) 272f.

have lain in the growing appreciation of the fact that the justice of God does not appear to be fully worked out in this life and that consequently the moral balance must be adjusted after death and also in a growing conviction among the holy men of Israel that the loving union established between God and His faithful servants in this life cannot come to an abrupt end at death but must reach its consummation in a future mode of existence. Such considerations led on to belief in judgement after death, in the efficacy of prayer and sacrifice for the departed, in future rewards and punishments, and even in the resurrection of the body. The evidence of this developed belief we find in some of the latest books of the Old Testament, as in Wisdom and II Maccabees, and in more or less contemporaneous apocryphal books, that is *The Book of Enoch*, or *I Enoch*, *The Book of Jubilees*, *The Testaments of the Twelve Patriarchs*, *The Psalms of Solomon*, and *The Fourth Book of Maccabees*. Together these form a bridge between the greater part of the Old Testament on the one hand and the New Testament on the other and show the background of belief prevalent among the Jewish people when Christ our Lord came.<sup>1</sup>

## ENGLISH CATHOLIC NEW TESTAMENTS SINCE CHALLONER

By the REV. SEBASTIAN BULLOUGH, O.P.

These notes represent a talk given at a Scripture Day, held on 12th January, 1947, at St. Dominic's Priory, N.W.5.

The intention was to provide a counterpart to Fr. Fuller's paper on Bishop Challoner and the Douay Bible, read at the previous Scripture Day held at Ealing in September, and published in *SCRIPTURE*, January 1946.

The annexed scheme was drawn out on the blackboard, and the talk (as these notes are also) was no more than an explanation of the scheme.

In course of the meeting, especially in answer to questions, many examples were given from the various versions, which would take up too much space to quote here. Many actual texts were available for inspection.

It should be observed at the outset that the scheme cannot claim to be (i) entirely complete, since in such a multitude of texts, revisions, re-editions and reprints, a few may well have escaped the notice of the lecturer and the writers from whom he drew his information, or (ii) infallible, especially in the matter of the derivation of one text from another, since in hardly any of the editions is it clearly stated what the basic text is, and many are confusions of various texts with almost random alterations, so that they have been placed under what appears to be the principal source.

In the scheme the phrase "for Dr. Troy, for Dr. Gibson," etc., indicates that the edition was undertaken for, on behalf of, and with the authority of, that bishop. A plain name indicates the translator, revisor or editor himself.

THE first thing that strikes anyone who looks at this scheme is the enormous amount of work done by Catholics in editing the Bible, especially in the two hundred years since Bp. Challoner's time. In all there are at least twenty-three different English texts of the New Testament since the original Rheims text of 1582, and of these no less than fifteen are ultimately dependent on Rheims. But what is

<sup>1</sup> The whole matter is treated more fully in the writer's book *The Old Testament and the Future Life* (Burns Oates) 1946.



equally striking is the absence of any central control of the state of the text: many bishops producing authorized texts, and their editors apparently choosing their basic text as they pleased and making what alterations they felt would improve its intelligibility. This has made for a great lack of uniformity among English Catholic Bibles and New Testaments, and accounts for the variations which are found in biblical passages in different prayer-books, as for example in the "De Profundis": "If thou, O Lord, shalt mark (observe) iniquities, Lord, who shall stand (sustain, abide, endure) it?" In practice, however, Cardinal Vaughan's NT and Cardinal Bourne's Bible have nowadays become a standard Catholic text, although various older texts (notably Mr. Haydock's, Dr. Troy's and Dr. Denvir's) are still to be found as "family Bibles" in old Catholic households and communities.

The title-page of the standard (1898) NT gives no indication that it is probably no less than six stages removed from Rheims. It merely states that it is the NT "first published by the English College at Rheims, A.D. 1582—with Annotations and References by Dr. Challoner." And it is usually simply known as the "Rheims NT." Similarly the Catholic Bible of 1914, usually known as the "Douay Version" has on the title-page "(Douay, A.D. 1609; Rheims, A.D. 1582) published as revised and annotated by authority," though this is probably four stages removed from Douay.

It will doubtless be noticed at once that in the scheme Dr. Challoner's revision of 1749 is placed under that of Dr. Witham in 1730. Dr. Witham in his Preface expressly states that his text is but a revision of Rheims: "I do not look upon myself sufficiently qualified to make a new translation, which therefore I have not pretended to." Dr. Challoner's text indeed shows a number of coincidences with Dr. Witham's (and the general effect of reading Dr. Witham's is one of familiarity to a reader accustomed to our standard version), but only a careful collation of the text (for which time has not yet been available) would definitely prove or disprove this derivation. It has therefore been put down tentatively, but it seems anyway *a priori* unlikely that Dr. Challoner would have entirely neglected to use the work of his own old president at Douay and immediate predecessor in that office. It is generally supposed (cf. SCRIPTURE, Jan. 1947, p. 13) that the fifth edition of Rheims, with modernized spelling, was the work of Dr. Challoner. This edition came out in 1738, the year of Dr. Witham's death and Dr. Challoner's appointment as his successor. In 1741 Dr. Challoner was made a bishop, and there is evidence that his plans for a revision of Rheims date back at least to 1743 (cf. SCRIPTURE, April 1947, p. 42-3).

It is to the two main revisions by Dr. Challoner that the whole of the succeeding Rheims tradition is traced. According to the collations made by Dr. Cotton, there are only 124 alterations made in the 1750 edition from the 1749. These two we have called the "early Challoner,"



which is the source, through Dr. Murray's and Dr. Denvir's text, for our present standard edition. The edition of 1752 has over two thousand alterations from 1750, and this and the succeeding editions we have called the "late Challoner": it is another text altogether. The revision of 1777 must be regarded as doubtful, since although it is usually listed, no copies (if it was ever printed) seem to have come down to us. The American Revision of 1941 sets out to be a revision of the standard text derived from Challoner, but there are so many alterations that it is for practical purposes a new version. It is at present known in England chiefly through the "Sunday Missal" and "Daily Readings from the NT," those admirable productions of Fr. Stedman († March 23rd, 1946), but it deserves to be more widely known, on account of its ease of reading and its closeness as far as possible even to the Greek.

Another striking fact which appears in this scheme is the obvious disinclination of Catholics to accept a new translation. The success of Mgr. Knox's new version is therefore all the more remarkable, for the three other direct translations from the Vulgate are all very little known. Dr. Nary's version has become a very rare and valuable book. The great majority of the editions are revisions of revisions of Rheims.

Of all the texts mentioned only three are translations made directly from the Greek. And the reasons are not far to seek. From the time of Rheims until the present day the reason given for translating from the Vulgate is not only the privileged and "official" position of that version but the considerable uncertainty of the existing Greek text. This difficulty has been almost entirely removed by modern research, which has been able to establish with a fair certainty all but a few passages of the Greek New Testament. Parallel modern research has been able to establish the Vulgate text, which is now found to be for the most part so close to the Greek that it has become almost immaterial, except in a few places which can be noted in passing, from which text the translation is made. The American Revision has been made with these researches in mind, as is explained in the preface. The American Revision has clearly made use of the Westminster Version when the Latin allows it to keep close to the Greek. Dr. Lingard's version of the Gospels from the Greek is little known. His name does not appear on the title-page: the work is "by a Catholic." Fr. Spencer's complete NT remained unpublished (and without introductions to the various books) until 1937, when it was completed with introductions and notes by Frs. Callan and McHugh (both, like Fr. Spencer himself, Dominicans). The Westminster Version, now under the sole editorship of Fr. Lattey, S.J., is undoubtedly one of the surest guides we have to the exact meaning of the Greek text. It is very fortunate that we are able to expect the one-volume edition of the NT to be out this year. Nevertheless a translation expressly made from the Latin will always have a particular value for us, since our liturgical texts are in Latin, and the Biblical Commission



2. 1794<sup>†</sup> (3<sup>rd</sup> ed.)
3. 1794<sup>†</sup> (6<sup>th</sup> ed.)
4. 1803<sup>†</sup> (7<sup>th</sup> ed.)
5. 1810 ('8<sup>th</sup> ed.')

revisions to 1783

Mr Haydock

1811-14<sup>x</sup>

5 eds

to

1853

Card. Wiseman

1847

7. 1816-18<sup>x</sup>

for Dr Troy

(OT = Chelmer)

8. 1834

(Prot. ed., NY, text of 1582 mod. spell.)

9. 1841

(Begin in Eng. Hecapla. text of 1582 orig. spell.)

10. 1872

(Begin with Vulgate, 1582 mod. spell.)

11. 1926

(ed. Don R. Hudleston. text of 1582 mod. spell.)

(Scotland)

1796<sup>x</sup>

6 eds

to

1817

Syers

1811-13<sup>x</sup>

for Dr Poynter

('RC Bible Soc. Ed.')

1815

7 eds

to

1842

Dr Murray

(Ireland)

1825<sup>x</sup>

1829<sup>x</sup>

1833<sup>x</sup>

8c

for Dr Needham

1846

for Dr Blake

1838

8c

for Dr Denvir

1836

1837

1839<sup>x</sup>

8c

for Dr Crotty

1834<sup>x</sup>

8c

for Card. Vaughan

1898

8c (Bible 1914<sup>x</sup> 8c for Card. Bourne)

STANDARD RC NT

American Revision

1941

# NOTE

Capitals indicate the common current edns.

The sign x indicates the publication of the whole Bible incl. OT.

The sign † indicates a few alterations from the preceding edition in the same series.

A bracket shows substantial identity of successive edns or reprints. 8c indicates too many editions to enumerate.

(30th April 1934 and 22nd August 1943) while allowing the faithful for their own devotion and study to read approved versions made from the originals; yet lays down that when the text is read out during Mass it must, naturally enough, be from a version made from the text used in the Liturgy, i.e. from the Vulgate.<sup>1</sup> So although the matter of the unreliability of the Greek text is all but eliminated nowadays, yet the position of the Vulgate as the official and the liturgical text of the Catholic Church in the West makes reliable versions from the Latin to be of special importance. It should be observed that the three versions from the Greek are quite unconnected with the rest of the scheme, apart from the influence of the Westminster Version upon the American Revision.

Another matter to be noticed is the difficulty of all vernacular versions in remaining up-to-date. A spoken language changes considerably in the course of centuries: already Dr. Witham in his preface writes of "the difference of the English tongue, as it was spoken at that time (1582), and as it is now (1730) chang'd, and refin'd"; and Dr. Nary in 1718 says that he has "endeavoured to make this New Testament speak the English tongue now used." Mgr. Knox (in the *Clergy Review* for July 1945, p. 290) writes: "The man who sits down to translate the Bible slips, as a rule, into the idiom of his grandfathers. He thinks his own contemporaries will be rather impressed at language two centuries out of date; he forgets that his own version, if it is accepted, will last two hundred years longer. . . . My own idea has been to secure, as far as possible, that Englishmen of 2150, if my version is still obtainable then, shall not find it hopelessly 'dated'." It seems, then, that about every two hundred years efforts are made to bring a version up-to-date. In the eighteenth century we find revisions (Witham and Challoner) of the sixteenth century text, and a new "modern" translation by Dr. Nary. Again in the twentieth century the text is revised in America ("striving for expression that is modern"—their preface), and a new "modern" translation is made by Mgr. Knox. Yet at the same time, all the nineteenth century texts, and the Westminster Version in the twentieth, deliberately retain the diction of the seventeenth-eighteenth centuries as being the most suitable medium for translation, and the American Revision has preserved an archaic flavour.

Lastly, it is interesting to observe the manner in which the different translations were made: some are the work of one man—such as Gregory Martin (Rheims translation, Allen and Bristow were no more than revisors), Nary, Witham, Knox; others are the work of two or three collaborators—as was the case perhaps with Challoner (see *SCRIPTURE* Jan. 1947, p. 14, but also April 1947, p. 43), and almost certainly with

<sup>1</sup> The 1934 Decree states simply that the text read out at Mass should be from a version "made from the text approved by the Church for the sacred Liturgy"; while that of 1943 adds the clause "though it remains of course permissible to elucidate that version by the suitable use of the original or of some other version more easily understood (*integra manente sacrate illam ipsam versionem, si expediat, ope textus originalis vel alterius versionis magis perspicuae ante illustrandi*)".

many of the revisions ; the American Revision was done by a committee of twenty-seven scholars ; and the Westminster Version adopts a different method, for a collaborator is entrusted with a whole book, for which he is responsible and which is published with his name, the Editor providing a general supervision.

Sources for this study, apart from the versions themselves, are as follows:

Two very important articles: "Catholic Versions of Scripture" by Cardinal Wiseman in the *Dublin Review* for 1837, republished among his "Essays on various subjects." (This was originally a review of Dr. Lingard's translation; the same journal contained in 1849 a notice of Abp. Kenrick's version by the same writer.) "History of the Text of the Rheims and Douay Version of the Holy Scripture" by Cardinal Newman in the *Rambler* for 1859, republished among his "Tracts Theological and Ecclesiastical."

An invaluable source, if the declared hostile attitude is discounted, is Dr. Cotton's "Rhemes and Douay, an Attempt to show what has been done by Roman Catholics for the diffusion of the Holy Scriptures," 1855. This Protestant writer has listed all editions from 1582 to his day, and frequently collated the texts carefully. One result is to show that, in spite of much confusion, a great deal "has been done."

Edwin H. Burton's *Life and Times of Bishop Challoner*, Vol. I, chap. xvii, and Fr. Hugh Pope's *Aids*, Vol. I, chap. ix, give all the main facts.

Among modern articles is that by Mgr. Knox entitled "Challoner and the Douay Version" in the symposium "Richard Challoner" published by the *Westminster Cathedral Chronicle*, Fr. Fuller's article in *SCRIPTURE* for January 1947, and the note by Fr. Anderson which appeared in the next (April) number.

The principal source for the dependence of the older revisions on one another is the aforesaid article by Cardinal Newman in 1859.

## QUESTIONS AND ANSWERS

*Could observance of the law of Moses secure eternal life? Mt. xix, 16-19 and Lk. x, 25-8 suggest it could. But if this was so, then what need was there for the Law of Christ?*

The lawyer's question was, "Master, what am I to do that I may inherit life everlasting?" (Lk. x, 25b W.V.); "Master, what good work am I to do in order to have life everlasting?" (Mt. xix, 16 W.V.).

The question was based on the assumption that eternal life was a reward for good works. At that time the Jews did not in practice admit the need of the interior action of grace for eternal life (cf. Bonsirven, *Le Judaïsme palestinien*, Vol. I, pp. 178-82). In St. Paul's epistles (especially *Gal.* and *Rom.*) we see the Jews claiming that salvation (i.e. life everlasting) depends on fidelity to the Law and on freewill. In fact, the prevalent Jewish outlook was not far removed from Stoicism and Pelagianism. To this St. Paul opposed the authoritative teaching: salvation is won only through Christ and His grace. More precisely, the root of all justification is faith in God (and at least implicitly in Christ), and the essential condition is love of God.

Our Lord makes the lawyer himself give the answer, the substance of which is "Thou shalt love the Lord thy God with thy whole heart . . ." and "thy neighbour as thyself." To this Our Lord assented.

The lawyer was already a good man, a man of faith in God, like our father Abraham. God imparted the grace of justification to Abraham

by reason of that Patriarch's faith in God (implicitly in Christ). Yet, just as Abraham had to "walk before God and be perfect" (Gen. xvii, 1) so must his spiritual descendants. The Law of Moses renewed and developed the Covenant made between God and Abraham; it provided the Israelites with signposts pointing the way to remaining in God's friendship. But all the time the Law was not divorced in God's intention from the Covenant—not separated from faith.

All that Our Lord says in effect to the lawyer is that if he observes the Law faithfully, he will continue in the friendship imparted to Abraham and Abraham's spiritual descendants. In view of Our Lord's "economy" of revelation no other answer was practicable. The Law of Moses was still in force. Though Our Lord had promulgated the New Covenant in the Sermon on the Mount, it was inaugurated actually only after Calvary (cf. Col. ii, 14). In the meantime the clearest expression of God's will for a man of faith was the Law.

But the Law was most difficult to observe faithfully—though not impossible. It was but a light; it was not a force. It needed to be completed and perfected by the grace of Christ. Hence, the Law brought mankind under a curse (Gal. iii, 10; cf. iii, 20). The fault lay not with the Law but with the force of concupiscent nature (cf. Rom. ii, 17-19, etc.)

The Law as a law separated from the Covenant never saved anyone. But practised by a man of faith, incomplete and preparatory though it was, the Law *could* bring a man to eternal life.

D. J. LEAHY.

*It is understandable that Herod should be troubled at the news of the birth of Christ "born king of the Jews" but why should "all Jerusalem" be troubled too? (Matt. ii, 3).*

The expression "all Jerusalem" may be regarded as a legitimate hyperbole to indicate many in the city apart from the king and his court. The reason for their fear was that a dynastic dispute nearly always meant bloodshed, sometimes on a considerable scale, as may be read in the history of all ages.

In the present case the danger was aggravated by the fact that Herod was both a usurper and a non-Jew, whose rule had never been willingly accepted by the Jews. In consequence he grew tyrannical and suspicious—and his natural tendency to cruelty was thus increased. He began his reign by putting to death forty-five nobles, adherents of Antigonus, the Hasmonaeen king whom he supplanted, persuaded the Romans to kill Antigonus, had the Hasmonaeen Aristobulus (High Priest and a possible rival), put to death, some years later he put his wife Mariamne (also one of the rival Hasmonaeen dynasty) to death, on the grounds that she tried to poison him, and killed off the rest of the surviving Hasmonaeans in 25 B.C. In the year 8 B.C. he killed two of his own sons whom he suspected of plots against him, namely, Alexander and



Aristobulus, sons of the Hasmonæan Mariamne. They were strangled in prison. Herod finally had another son Antipater, put to death only five days before he himself died, because he suspected him of trying to poison him.

In these circumstances it is not surprising that the news of the birth of one who was "born king of the Jews" should have aroused Herod's worst suspicions. Herod was very well aware of the Messianic hopes of the Jews and the danger to his throne that these constituted (Mt. ii, 4). The danger lay of course not in the character and mission of Christ, who stated quite clearly that His kingdom was not of this world (Jn. xviii, 36), but in the false ideas that the Jews had, about the Messianic king, whom they expected to overthrow the Romans, cast out Herod and set up an earthly kingdom. Drastic measures would clearly need to be used to eliminate the danger. The subsequent massacre shows that the fears of "all Jerusalem" were not without foundation. It probably took place after the murder of Alexander and Aristobulus and of course before that of Antipater.

R. C. FULLER.

*What is the reason for the different renderings of Gen. iii, 15 in Protestant and Catholic Bibles, especially the feminine pronouns in the Catholic Bible?*

What is chiefly needed is to determine the correct Hebrew text; and fortunately this is not difficult. It translates as follows: "I shall put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise its heel." The verb translated "bruise" is the same in both cases, but the translation is not very satisfactory, because a serpent does not "bruise." Nor is the exact meaning of the Hebrew word easy to fix, as it occurs elsewhere only in Job ix, 17 ("crush") and Psalm cxxxviii, 11 ("cover"), in which latter place it is so puzzling that emendations are proposed. The Septuagint (the Greek Old Testament) has "lie in wait for" (or something similar) in both cases; but a man does not lie in wait for the head of a serpent. So the Douay Version, following the Vulgate, has "crush" first, and then "lie in wait," which neglects the identity of the Hebrew word, which I should be inclined to translate "attack" in both cases.

So much for the verb. The Hebrew certainly requires "her seed" to be understood where I have rendered "it" and "its." The "it" might of itself indicate either the seed or the woman, as the pronoun in the Pentateuch does not change for gender, so far as the letters are concerned. The vowel-points were inserted by the Jewish rabbis after St. Jerome had written the Vulgate, but we may notice that they read the masculine (agreeing with "seed"); if they had understood the feminine, they would have put the vowel-points indicating the later

form of the feminine, as they always do in such cases, as the later form of the feminine was always read, and they always pointed for what they wanted read. The Hebrew pronoun here used for "it" really settles nothing, being of itself indifferent to gender.

What does show that the Hebrew text must be understood of the seed and not of the woman is (1) the verb for "shall bruise," the first letter of which would be different if the subject were feminine; and (2) the suffix to the verb "shalt bruise," the last letter of which would be different if the feminine form were used. In Hebrew the pronominal object of a verb is usually a suffix attached to it, so that the literal translation would be to "bruise-it in the heel."

Why then does the Catholic Bible give the feminine? It was an old rendering, going back beyond Jerome and his Vulgate. He seems to have been aware that the masculine (i.e., for the seed: there is no neuter in Hebrew) was more correct (see the *apparatus criticus* in the Benedictine edition of the Vulgate, etc.), but may have shrunk from changing it, though the masculine was also found in some earlier Latin translations, and for that matter found its way even into some Vulgate manuscripts. Where possibly Messianic passages were in question, St. Jerome made rather free with them, after the manner of his masters, the rabbis, in their "targums," the Aramaic paraphrases read after the Hebrew text in the synagogues (Hebrew had become more or less a dead language in New Testament times, much like our modern biblical and liturgical and scholastic Latin). "The woman" being put first, there may also have been a tendency to think that she must be meant, as receiving more emphasis.

C. LATTEY, S.J.

## BOOK REVIEWS

*The Kingdom of Promise.* By R. A. Dyson and A. Jones. (B.O.W.). 1947.  
*Scripture Text Books for Schools*, Vol. V.

This volume is written for the fifteen-sixteen-year-olds and for its purpose it is both adequate and attractive. From the teacher's point of view, the manner in which the Scriptures are set against their historical background is particularly welcome. The very first chapter on "The Kingdom and the Redemptive Plan" is so well done that it would immediately interest the average student. The battle is half won when that is achieved.

In aiming to cover so vast a field in such a limited space, the authors are attempting an almost impossible task. Vast generalizations must be made, yet, without some detail, these general statements are likely to be unintelligible. The idea of relegating "Job," "Tobias," "Wisdom,"

etc. to short footnotes is a courageous one. These Books contribute little to the general thesis of the book and the authors are to be congratulated on keeping their purpose so clearly in mind. Yet I feel that some of the chapters on the Kingdom of Juda might have been subjected to similar ruthless treatment. In its present form, much of it seems to be little more than a catalogue of names: names which would inspire terror in any boy's heart. On pp. 68-9, one meets Micheas, Ezechias, Ashdod, Isaías, Sargon the Assyrian, Sennacherib, Merodach-Baladan, Manasses, Amon, Asarhaddon, and Assurbanipal!

The introduction to the Psalms and Prophecy, seems to me the best part of the book. The technicalities of Hebrew literature are simply and clearly explained. I do not think that the treatment could be bettered. This is just the sort of "unusual" knowledge that a senior student would eagerly assimilate. Despite the limits of space, it is a pity that one or two examples are not given. Examples serve far better than any other method to fix in a boy's mind the meaning of a definition. In treating of parallelism, for example, Synonymous, Antithetic and Synthetic are each defined in the space of six lines. References to each kind are given, but I wonder how many boys, even if they had their Bibles handy (and the Bible is rather a large volume to carry around) would stop to look them up. If one or two examples were given in the text—followed by further references, the value of these passages would be greatly increased.

These are small criticisms. The learned authors achieve their purpose. Nowhere do they "talk-down" and yet their exposition is very clear. The note on the date of the Exodus, for instance, is short and clear but also remarkably scientific. This is the keynote of the authors' success; deep scriptural knowledge is called in to illustrate the one simple theme of the promised Kingdom and its fulfilment in Christ. Extensive learning is there, but nowhere is it allowed to become heavy.

B. FISHER.

*I Monumenti di Emmaus el-Qubeibeh e dei Dintorni.* Rev. Fr. Bellarmino Bagatti, O.F.M. pp. viii + 248. 50 illustrations. 42 plates. Jerusalem.

It was in 1941 that the "Studium Biblicum Franciscanum" began the publication of a learned series of volumes on the antiquities of Palestine and on the records of early visitors to the holy land. The first, in two parts, was *The Memorial of Moses on Mount Nebo* by S. J. Saller, O.F.M., who in 1946 published also *Discoveries at St. John's 'Ein Kārim, 1941-2*. The series also contains Poggibonsi's *Libro d'Oltremare o A Voyage Beyond the Seas*. As the title indicates this has been issued both in the original Italian and in an English translation. Both parts appeared in 1945. The untiring energy with which the scheme is being prosecuted is indicated by the fact that in addition to two other volumes in the press, 1947 saw the issue of the present work under review. This is No. 4

of the series, which is produced in large quarto, paper bound. As the sub-title shows the volume gives the results of the excavations and surface explorations undertaken in 1873, 1887-90, 1900-02, and 1940-4, but, as the general character of the title has no doubt been selected to indicate, a description is given not only of ancient remains but also of the modern Basilica which was consecrated in 1902.

The first chapter on the sources gives all important references in literature from the twelfth to the nineteenth century, pp. 3-32, conveniently numbered for easy reference in the course of the subsequent discussions, an account of the maps and of the excavations with bibliography. There follow chapters with detailed accounts of everything found, buildings, oil-presses, pottery, objects of glass and of metal, coins. Nothing is omitted, and the greatest care has obviously been taken to give the reader all possible information. The importance of this mass of facts lies not only in itself but in the history it provides of the locality and as a contribution to the history of the country as a whole. Thus the coins extend from the third century B.C. to the nineteenth A.D. The earliest is of Ptolemy III Euergetes I (247-222) and the last, struck in 1835, is of Sultan 'Abd el-Aziz Khan. After the Ptolemies and Seleucids the coins date from the Hasmoneans, the Roman Procurators, the Herods, the Jewish War (A.D. 67-8), the Roman and Byzantine Emperors, the Crusaders, to end with the Arab and Turkish mints. There is also a valuable description of all neighbouring sites and villages, two of these Beit 'Anan (Beth-Hanan) and Kafire (Kafira) being of biblical interest.

As the volume is devoted principally to the archaeological remains the reader must not expect a full discussion of what the learned author calls "the over-much debated question of Emmaus." He recalls the fact that the early Crusaders identified Emmaus with Abu Gosh on the road between Jerusalem and Jaffa, and finds the first clear reference to el-Qubeibeh as Emmaus at the close of the thirteenth century, but points out that later traditions are sometimes correct against others more ancient. The excavations have proved that the site was inhabited in the time of Christ, and, as its name at that period is unknown, it may, Fr. Bagatti points out, have been Emmaus.

EDMUND F. SUTCLIFFE, S.J.

*The Bible and the Early History of Mankind.* By Humphrey Johnson. (Burns Oates, 1947). pp. 123. 8s. 6d.

In *Divino Afflante Spiritu*, the Holy Father insists that to understand the sense intended by Sacred Scripture, "it is absolutely necessary for the interpreter to go back in spirit to those remote centuries of the East, and make proper use of the aids afforded by history, archaeology, ethnology and other sciences, in order to discover what literary forms the writers of that early age intended to use. . . . This cannot be neglected

without great detriment to Catholic exegesis" and "will provide a solution to many of the objections made against the truth and historical accuracy of Holy Writ." Such is the task which Fr. Johnson undertook in this useful book, now published in a second, enlarged edition. There are matters in it which must await the discussion of other Catholic scholars. Pius XII encourages them to go forward with "the freedom of the sons of God" and "grapple with problems so far unsolved . . . in the effort to find an explanation which will be faithfully consonant with . . . the traditional doctrine of the inerrancy of Scripture, while in conformity with the certain conclusions of science." He warns other Catholics to judge the efforts of these "valiant labourers" with charity, and avoid "indiscreet zeal which considers everything new to be for that very reason a fit object for attack or suspicion."

After chapters on the sources of difficulties for the modern mind, on the one the Evolution controversy and the discovery of fossil man, Fr. Johnson discusses the narratives in Genesis of the origin and fall of man. The literary forms here used, he considers, do not consist of pure allegory, nor strictly literal history, but convey true history largely in the form of a parable. Thus the state of original justice and intimacy with God of the first human pair can be described under the figure of a lovely garden in which God walks (cf. *Ezech.* xxviii, 13). Comparing what is said about them with what we know of pre-historic man, he notes the possibility of a degeneration in culture, and also that their state need not have involved what we now call a high level of intelligence but rather a harmonized intelligence.

The account in Genesis of the early ages of the world must be interpreted in accord with ancient, Semitic ways of expression, and difficulties about the historical accuracy of the Bible arise mostly from applying our Western modes of thought. Behind the clearly defined background in which the lives of the great Patriarchs stand out, is a series of early genealogies which can only be understood if we know that the Semites personified tribes and nations, and would call the cities of a land its "sons." The historical fact that Sidon was the earliest Phoenician city will be expressed: "Sidon was the first-born son of Canaan."

Father Johnson extends this interpretation (though other exegetes do not agree) to the names of the pre-diluvian inventors of the arts and crafts, as personifying groups of men such as the first workers in metals. Thus in contrast to the wild speculations of peoples living outside the pale of Revelation, who attributed discoveries to semi-divine culture heroes, Genesis shows man, endowed with intelligence by his Creator, discovering the secrets of nature for himself, though amid the disadvantages of the fall. To the figures of the ages of these patriarchs he attributes some symbolic meaning now hard to discover. The chapter on the Flood illustrates Père Lagrange's dictum that you must go to the lands of the Bible to understand the Bible. Great waters can "cover the whole land" between the rivers of Mesopotamia, and have done so.

This book, which respects both Catholic principles and the assured findings of science, is an effort to arrive at a true interpretation of the earliest part of Scripture. It will help many.

RALPH RUSSELL, O.S.B.

*Le Nouveau Psautier Latin.* A. Bea, S.J. (Desclée de Brouwer, 1947). pp. 208.

An admirable and most interesting defence of the New Latin Psalter. It has grown out of a public conference held at the Gregorian University some two years ago soon after the Pope's *Motu Proprio* on the publication of this new version of the Psalms. This rendering, made directly from the original Hebrew, was indeed almost universally welcomed; but also received criticism in several quarters. Since the Holy See authorized its use in the Breviary, its character became a matter of more than literary importance for the well-nigh half-a-million priests and religious, who have to recite the Psalter or part of it day by day. The old version, however imperfect, had endeared itself to those who had used it for many years, and it is not unnatural therefore that this recent attempt to give us a psalter so greatly different from that to which our lips had grown accustomed, should arouse very keen criticism. This present book by Father Bea, S.J., has in consequence a somewhat polemical flavour, which shows the zeal of the author without offending his opponents. The work lucidly expounds the methods followed in this new translation. It is made plain that the choice of words and phrases has in no case been arbitrary but the outcome of careful thought. The decision to translate from the original Hebrew, was made by the Holy See. A mere correction of the old Latin, which is based on a Greek rendering of two thousand years ago by a writer of exceedingly modest linguistic attainments, would not have met the wishes of the Holy Father. No doubt some might have been satisfied with an emendation of a score of passages of the old version where it was completely unintelligible or at too great variance from the Hebrew text, but those are reminded that the Hebrew text is the only one directly inspired by the Holy Ghost and the closer a rendering approaches this text in meaning the greater its value. Words may acquire a certain sacredness by recital in the Church during many centuries, but this sacredness is surely always less than that possessed by a correct and precise rendering of the meaning intended by the Holy Spirit. Since ecclesiastical Latin varies in many ways from the Latin of the classical period, these translators have used a Latin resembling that of the great Latin Fathers of the Church, before that language was in obvious decadence.

J. P. ARENDZEN,



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